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## REVIEWS OF BOOKS

*Primitive Love and Love-Stories.* By HENRY T. FINCK. (New York: Charles Scribner's Sons. 1899. Pp. xvii, 851.)

THE present volume may be regarded as a sequel to the author's earlier work, *Romantic Love and Personal Beauty*. The central thesis of this earlier production was that human love, far from being "always the same," as the poets and even the psychologists have commonly regarded it, has been subject to the laws of development and change, and that romantic love, which differs from conjugal affection, is an essentially modern experience, of which no trace can be found among primitive peoples, or even among the Greeks and Romans. This position was attacked by many of his critics, and it is in defense of it that Mr. Finck has written *Primitive Love and Love-Stories*, which is an exhaustive treatment of the whole question at issue. It embodies the results of a study of a large body of primitive and classical literature, and of the leading works on ethnology which throw light upon the subject. The book itself is a valuable contribution to the special subject with which it deals.

The first three hundred and fifty pages of the work are devoted mainly to an analysis of romantic love, and to a direct exposition and defense of the author's theory. The remainder is chiefly occupied with an account of the customs and sentiments attending love and marriage among different races, as revealed in their literature. A closing chapter is devoted to "Utility and Future of Love," and excellent indexes are added. A bibliography and index of authors is given, separate from the index of subjects.

Mr. Finck prepares the way for an acceptance of his theory by showing how other sentiments besides that of love have been transformed in the course of their development. He appeals to the well-known fact that not only do savages the world over stand in mortal terror of certain wild and romantic aspects of nature, which often arouse the profoundest emotions of delight in educated moderns, but the Greeks and Romans also shared the same feeling of dislike and dread, as Humboldt, Friedlaender, and Rhode have shown. He also discusses the change in religious ideas and emotions, which in primitive religions have been as crude and coarse as were the beginnings of the sentiment of love. For other illustrations of the transformation of ideas and their attendant emotions certain moral notions are chosen—murder, polygamy, incest, chastity, etc., conceptions which have manifestly changed so radically in the moral evolution of the race that they have in some instances been completely inverted.

The author then proceeds to offer a psychological analysis of love, and finds fourteen distinct ingredients, seven of which are egoistic and seven altruistic. The latter are sympathy, affection, gallantry, self-sacrifice, adoration, purity and admiration of personal beauty. Each of the fourteen elements receives a detailed treatment, and its presence or absence among primitive peoples is illustrated from ethnological data. While the egoistic ingredients of love have changed, it is in the emergence of the leading altruistic ingredients, such as sympathy, gallantry, and self-sacrifice, that romantic love, as it exists among the most highly developed moderns, differs from anything found among primitive peoples, or even the classical nations of antiquity. One cannot refrain from wondering, much as in the case of Kant's categories, how it happens that there are just fourteen of these ingredients, that there is this perfect balance in the two groups, and whether a more searching analysis might not show that there are other essential elements, or that some of those given are reducible to still more elementary forms.

The student who has endeavored to trace the historical evolution of moral sentiments will find no *a priori* difficulty in the general features of Mr. Finck's theory. He will rather be inclined to view it with favor. For modern historical and anthropological studies have ruthlessly destroyed the sentimentality of the Rousseau type, which looked upon the "noble savage" as the embodiment of all the elemental virtues of human nature. The more the light of actual knowledge has been turned upon his life the more clearly has it been seen that Hobbes's terms more truthfully characterize it,—“solitary, poor, nasty, brutish and short.” The book may well be recommended to those who still accept intuitionism in morals. It should prove a specific in all except those hopeless cases in which the facts are made to fit a cherished theory.

Mr. Finck's general position is, I think, well sustained. As against the platitudes which have declared that “love is always the same,” it seems abundantly vindicated. Love could always be “the same” only if human nature were so. And, despite all the maxims, human nature has not always been the same. It is rather a thing of growth and change, capable of assuming radically different forms in different environments. In the past it has often manifested itself in contradictory ways, developing in one place a mode of life and a set of ideals the direct antithesis of those found in another. And, as for the future, “It doth not yet appear what we shall be.” The point at which the author seems to me chiefly to err is in expounding his theory somewhat too summarily,—in not giving his statement of it sufficient elasticity to fit all the complex facts of history and of human experience. If his view is correct there surely must have been a beginning of the higher, the romantic, form of love. It did not spring up suddenly as a new element in life, but was closely linked to what went before. It seems unnatural that there should have been absolutely no manifestation of it prior to the dawn of the modern era. Is it not far more reasonable to suppose that for its beginnings, imperfect and crude as they may have been, one must look to the later classical

world, or even to the more highly developed among still more primitive peoples? Occasionally, too, there seems to be a want of imagination, and a consequent failure to allow for the contradictions and anomalies which appear in the character of the same individual. Thus he thinks it impossible that Odysseus, who behaved so cruelly to women, could truthfully be represented as wiping away a tear when he sees that he is recognized by his faithful dog Argos. Is it not, on the contrary, often the fact that men capable, on occasion, of extreme cruelty, have displayed great fondness for a favorite animal? It should be added, however, that the case of Odysseus is not a significant illustration for either the one view or the other. His emotional experience is dependent upon the total situation in which he finds himself, and the recognition by his old dog is merely the occasion for the overflow of feelings already highly charged with emotion.

WALTER GOODNOW EVERETT.

*The Races of Man.* An Outline of Anthropology and Ethnography. By J. DENIKER. (New York: Charles Scribner's Sons. 1900. Pp. xxiii, 611.)

THIS compact little volume by the librarian of the Museum of Natural History at Paris is by all odds the best compendium of these sciences extant in English. It is far more complete and reliable than Brinton's *Races and Peoples*; more thoroughly digested and scientific than the recently published erudite volumes by Keane; and less narrowly Gallic in its sources of information than De Quatrefages in his *Human Species*. In this latter respect, as well as in its comprehensive scope, it most nearly approaches the type of Peschel's *Races of Man*; which for a quarter-century has been a standard classic. The principal defect, if it be one indeed, is that the learned author has sought to cram too many facts and too much detail of classification within the compass of a single small volume. The result may, not improbably, be to produce a blurred and confusing effect upon the mind of the undergraduate student or the general reader. Viewed as a defect from this standpoint, however, such a wealth of detailed knowledge renders the book for the specialist a veritable mine of information, suitable for comparative study and further elaboration.

The book naturally divides itself into three distinct parts. The first of these in three chapters is concerned with physical anthropology, including the relation of man to the anthropoid apes. In this domain our author in virtue of his own special investigations is at his best. We note with surprise, however, the absence of any reference to such standard authorities as Huxley, Hartmann or Darwin. Awkwardness of expression also results in many places from failure to adopt our English distinction between the cranial and the cephalic index. As would be naturally expected from the author's recent detailed researches upon the distribution of the cephalic index in Europe, especial stress is laid upon the im-